

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Hameem*[1].	حمٓ ١
2. By[2] The Book[x] the manifester[x].	وَٱلْكِتَٰبِ ٱلْمُبِينِ ٢
3. Verily We, We made it[x] Qur'an Arabic *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] cerebrate you[z].	إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ٣
4. And verily it[x] (*is*) in the Book's[x] Mother *laday*[3] (*directly and possessively from*) Us (*is*) surely *Aa'leyo* (*High beyond description*), *Hakeemon*[4] (*infinite hekmah*[5] *Possessor*).	وَإِنَّهُۥ فِىٓ أُمِّ ٱلْكِتَٰبِ لَدَيْنَا لَعَلِىٌّ حَكِيمٌ ٤
5. Do then [*We*] strike *a'n* (*off*) you[b] the *thekra* (*Qur'an/messenger-reminder*) (*in*) condonation[6]; that you[c] were a people, exceeders.	أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ٥
6. And how-many[7] We sent of a prophet[x] in the firsts.	وَكَمْ أَرْسَلْنَا مِن نَّبِىٍّ فِى ٱلْأَوَّلِينَ ٦
7. And not *ya'ateyhom*[x] (*approaches/comes-to them*)[x] of a prophet[x] except they[z] were by him *yastah'zeona* (*they*[z] *affirmably jesting*).	وَمَا يَأْتِيهِم مِّن نَّبِىٍّ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٧
8. So We perished a harder than them seizing; and proceeded the firsts' example[x]/parable[x].	فَأَهْلَكْنَآ أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ ٨
9. And *la'en* (*indeed if*) you[h] asked them: Who[a] created the Heavens[w] and the Earth[w]; surely assuredly (*would*) say they[z]: created them[w] The Mighty The Omniscient.	وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ ٩
10. Who made for you[b] the Earth[w] *mehadan* (*bedding/-cradle/fixed-expanse*) and [*He*] made for you[b] in it[w] paths, *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tahtadona* (*you*[z] *find and accept the divine-guidance*).	ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ١٠
11. And Who *nazzala* (*iteratively descended*) [*He*] from the sky[w] water[x] by a *qada'ren* (*standard/measurement*); so We resurrected by it[x] *baldatan*[w] (*region/country/city*)[w] dead[w]; like *tha'leka* (*afar-that-it/*)[x] *tokhrajona* (*you*[z] *be emerged-/resurrected*).	وَٱلَّذِى نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَنشَرْنَا بِهِۦ بَلْدَةً مَّيْتًا كَذَٰلِكَ تُخْرَجُونَ ١١

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[1] See the *Lexicon* attached to this *Translation* for a commentary.

[2] In Arabic the letter "وَ" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of the "النّازعات," so we start with the word "*by*" and not "وَ" as "وَ" will *not* suffice the meaning!

[3] The word "لدنْ" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer* spatially and *more specific*! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See اللسان!

[4] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[5] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[6] The expression "ضرب عنه صفحا"="أعرض عنه," translating this into: "[*he*] *struck off him* (*in*) *condonation*," = "*pardoned him for his wrongdoing*!" The word صفحا is حال = *denotative of state*, or *infinitive noun*!, so (*in*) is prefixed to denote that!

[7] The word "كمْ" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

12. And Who [*He*] created the pairs[8], all (*of*) it[w]; and [*He*] made for you[b] of the *folke*[x] (*ship/ships*)[x] and the *an'aame*[w] (*cattle/sheep/goats/camels*)[w] what you[z] ride.	وَٱلَّذِى خَلَقَ ٱلۡأَزۡوَٰجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ ٱلۡفُلۡكِ وَٱلۡأَنۡعَٰمِ مَا تَرۡكَبُونَ ﴿١٢﴾
13. To embark/set[9] you[z] on its[x10] backs[x] afterwards you[z] remember your[n] Lord's boon[w11] if you[z] embarked/set on it[x12] and you[z] say: *subhana*[13] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who subjugated for us this[x] while we were not for it[x] subduers/associates[14].	لِتَسۡتَوُۥاْ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذۡكُرُواْ نِعۡمَةَ رَبِّكُمۡ إِذَا ٱسۡتَوَيۡتُمۡ عَلَيۡهِ وَتَقُولُواْ سُبۡحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقۡرِنِينَ ﴿١٣﴾
14. And verily we (*are*) to our Lord surely transposing[15].	وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾
15. And they[z] made for Him of His *eba'de* (*worshippers/submitters/laves*) a part; verily the mankind (*is*) surely *kafooron* (*iterative unbeliever/ingrate*)[16] manifester.	وَجَعَلُواْ لَهُۥ مِنۡ عِبَادِهِۦ جُزۡءًاۚ إِنَّ ٱلۡإِنسَٰنَ لَكَفُورٞ مُّبِينٌ ﴿١٥﴾
16. Or *ittakhatha*[17] (*took and made* [*He*]) of what [*He*] creates daughters; and *assfa*[18] (*preferentially appropriated*) you[b] [*He*] by the sons.	أَمِ ٱتَّخَذَ مِمَّا يَخۡلُقُ بَنَاتٖ وَأَصۡفَىٰكُم بِٱلۡبَنِينَ ﴿١٦﴾
17. And if *bushshera*[19] ([*he*] *had been told pleasant tidings*) an *ahado*[20] (*a lone/any-one*) (*of*) them by what [*he*] struck for *Ar-Rahman* a parable/example remained his face blackened[21] while he (*is being*) *ka'dheemon*[22] (*unrelentingly suppressor of his grief*).	وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحۡمَٰنِ مَثَلٗا ظَلَّ وَجۡهُهُۥ مُسۡوَدّٗا وَهُوَ كَظِيمٌ ﴿١٧﴾
18. Is whom[p] (*is*) (*being*) reared [*he*] in the ornament[w] while he (*is*) in the dispute other than a manifester.	أَوَمَن يُنَشَّؤُاْ فِى ٱلۡحِلۡيَةِ وَهُوَ فِى ٱلۡخِصَامِ غَيۡرُ مُبِينٖ ﴿١٨﴾
19. And they[z] made the angels, who[r] they (*are*) *eba'de* (*worshippers of/submitters of/slaves of*) *Ar-Rhama'ne* females; have they[z] witnessed their creation; shall	وَجَعَلُواْ ٱلۡمَلَٰٓئِكَةَ ٱلَّذِينَ هُمۡ عِبَٰدُ ٱلرَّحۡمَٰنِ إِنَٰثًاۚ أَشَهِدُواْ خَلۡقَهُمۡۚ

[8] The word "زَوْج" in "زوجين" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زَوْج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See اللسان!

[9] The word "استوى" = "إعلا فوق الدابة و فوق البيت!" See اللسان! So *embark* is to *board* a vessel or *go aboard*!

[10] The pronoun "هـ"="his" indicating the "*gender*," which is *masculine singular, subjective noun*! See القرطبي! Also, this pronoun refers to "*some*," as the embarking would happen with respect to "*some*" *not everyone* of what is to be embarked on! Additionally, "الازواج" and the "الفلك" and the male of the "الانعام" *all* are *masculine* gender; although in *English* the pronoun "*it*" suffices for all, i.e. "*it*" for [*his*] and [*him*]

[11] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[12] See footnote 10 above regarding *it*[x].

[13] The word "*subhana*"= "سبحان" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبخانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

[14] The word "مقرنين" has *many* meanings, among them: "مطيقين"= "*we are capable of having it within/under our power*." The word "مقرنين" could mean: "*companions or associates*." See التاج.

[15] The word "منقلبون"= "*we (are) transposing*," means we are *betaking* our selves *returning*!

[16] The word "كَفُور," is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*!

[17] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is always taking *and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!

[18] The word "أصفى" in "أصفاكم" means: [*He*] preferentially appropriated, i.e. *favorably individualized*!

[19] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّر\ يُبشِّر\مُبَشِّر!

[20] See the *Lexicon* attached to this *Translation* regarding "أحد!"

[21] The expression "*face blackened*" is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress!

[22] The word "*unrelenting*" is employed here to *intensify* "*suppressor*" as the Arabic is "كظيم" *not* "كاظم!"

(*be*) written their testimony and (*to be*) questioned they[z].	سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ١٩
20. And they[z] said: had willed *Ar-Rahma'no* not we worshipped them; not for them by *tha'leka* (*afar-that-it/*)[x] of a knowledge; *en* (*not*) they except conjecturing they[z].	وَقَالُوا۟ لَوْ شَآءَ ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُم ۗ مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ٢٠
21. Or *ataynahom* (*We accorded them*) a book[x] of before it[x]; so they (*are*) by it[x] *mustamsekona*[23] (*they* [z] *assiduously-holding-on*).	أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ ٢١
22. Rather they[z] said: verily we found our fathers on an *ummaten*[w] (*way/religion/faith*)[w] and verily we (*are*) on their footsteps *muhtadoona*[24] (*we are: followers/who found and accepted the divine-guidance*).	بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ٢٢
23. And like *tha'leka* (*afar-that-it/*)[x] not sent We of before you[g] in a village[w] of *na'theeren* (*iterative warner*)[x] except said its[w] *mutrafoo* (*they*[z] *who are luxuriated*): verily we found our fathers on an *ummaten*[w] (*way/-religion/ faith*)[w] and verily we, on their footsteps (*are*) *muqta-doona* (*pattering/modeling*).	وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ٢٣
24. Said [*he*]: even while albeit[25] I came (*to*) you[b] by *ahda* (*of better/more divine-guidance*) than what you[c] found on it[x] your[n] fathers; they[z] said: verily we, by what (*had been*) sent you[c] by it[x] (*are*) unbelievers.	۞ قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ ۖ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ٢٤
25. So We avenged from them; so let-look [*you*[s]] how [was] the deniers' consequence[w].	فَٱنتَقَمْنَا مِنْهُمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ٢٥
26. And *edh* (*when/while*) said *Ebraheemo* (*Abraham*) for his father and his people: verily I am *bara'on*[26] (*absolutely disclaimant/absolver of myself*) of what you[z] worship.	وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ٢٦
27. Except Whom *fattaraney* ([He] *had innately-perfectly-originated me*) so verily He, [*He*] will divinely-guide [*me*][27].	إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ٢٧
28. And [*he*] made it[w] a word[w] ever-lasting[w] in his descendents[28], *la'alla* (*craving currently unavailable deed that, perhaps*) they return they[z].	وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ٢٨
29. Rather *matta'ato* (*I let relish the transitory worldly delights*) those and their fathers until came (*to*) them the right and a messenger[x] manifester.	بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ ٢٩

[23] The word "استمسك" has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assisiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

[24] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!"

[25] The construct "أولَو" is made up of *three distinct* components: (1) "أ، الإستفهام الإستنكاري"= *disapprobatory interrogative*, (2) "و، الحالية" adverbial= "while," and (3) "لو"= *conditional* particle="albeit!" For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*! For (3) "albeit" seems to me very appropriately self-explanatory!

[26] The word "براء" is stronger than "بريء," as "براء" is an *infinitive* noun! See التاج! To *infinitize* "براء" *absolutely* is prefixed to it!

[27] The letter "ن" in "سيهدين," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "سيهدين" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[28] That is his sons, grand sons, his progeny!

30. And *lamma* (*when/whence*) came (*to*) them the right[x] they[z] said: this (*is*) a magic and verily we (*are*) by it[x] unbelievers.	وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ ﴿٣٠﴾
31. And they[z] said: *lawla* (*why have not*) *nuzzela* (*iteratively had been descended*) this Qur'an[x] on a man, from the twain villages[w29], great.	وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾
32. Do they divide your[t] Lord's mercy[w]; We divided among them their living[w] in the life[w] (*of*) the world[w]; and We raised some (*of*) them above some ranks,[w] to *yattakhetha*[30] (*take and make*) some (*of*) them some subjugable; and your[t] Lord's mercy[w] (*is*) *khayron* (*choicer/superior/worthier*) than what they[z] gather.	أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾
33. And had that be the mankind an *ummatan*[w] (*one faith community/a nation*)[w] one-she[y] surely We (*would have*) made for whomever [*he*] unbelieves by *Ar-Rahma'ne* for their houses ceilings[x] of silver[w] and *ma'a'reja* (*curvilinearly stairways*)[x] on it[w] ascend they[z].	وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾
34. And for their houses doors[x] and couches[x] on it[w] recline they[z].	وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾
35. And *zukhrofan* (*gilded-adornment*); and *en*[31] (*not*) all *tha'leka* (*afar-that-it/*)[x] *lamma* (*but*)[32] a *mata'ao*[33] (*resource for a transitory worldly delight*) (*of*) the life[w] (*of*) the world[w]; and the Hereafter[w] *enda* (*by by Rule of*) your[t] Lord (*is*) for the *muttaqeen*[x] (*reverential guarders against Allah's displeasure*)[x].	وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْءَاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾
36. And whoever [*he*] purblinds *a'n* (*regarding*) *thekre* (*Qur'an/mention of*) *Ar-Rahma'ne* We destine for him a Satan, so [he] (*is*) for him a *qareenon*[x] (*mate/associate*)[x].	وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾
37. And verily they surely assuredly repel them *a'n* (*off*) the path while they[z] reckon that they (*are*) *muhtadoona*[34] (*they who found and accepted the divine-guidance*).	وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾
38. Until *edha* (*when/whereas*) [*he*] came (*to*) Us said [*he*]: *yalayta* (*O, for a longing that*) between me and [between] you[g] a distance[x35] (*spanning*) the *mashreqaine* (*twain sunrise's loci*) so wretched (*is*) the *qareenon*[x] (*mate/associate*)[x].	حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ﴿٣٨﴾
39. And never benefit you[b] today *edh* (*when/since*) you[c] wronged[36]; that you[b] (*are*) in the torment partnering.	وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾
40. Do then you[s] (*make*) hear the *ssomma* (*deaf people*)[37];	أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ

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29 That is either Mecca or Ta'if!

30 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتْخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

31 The article "إنْ" is an article of *negation* = "not," see إعراب القرآن، لمحمود صافي!

32 The word "لمّا" is an article of *restriction* or *circumscription*, meaning *but* or *but solely*, see إعراب القرآن، لمحمود صافي! That is it means a particle of exception, i.e.: "*but*!" See مغني اللبيب and القرطبي

33. The word "متاع"="*mata'ao*" is rooted in the word "مَتَّعَ," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

34 See the *Lexicon* attached to this *Translation* regarding مهتدون!

35 That is *twice the distance* between the *sunrise at the Summer solstice* and the *sunrise at the winter solstice*!

36 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

or [*you*[s]] aright-guide the *omya* (*blind people*) and whomever [*he*] [was] in a misguidance manifester.	وَمَن كَانَ فِي ضَلَٰلٍ مُّبِينٍ (٤٠)
41. So either [*We*] assuredly go[38] (*away*) by you[g] then verily We (*are*) from them avengers.	فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ (٤١)
42. Or [*We*] assuredly show you[g] which[x] We promised them, then verily We (*are*) over them *Mug'taddérona* (*Overcomeers/Prevailers*)).	أَوْ نُرِيَنَّكَ ٱلَّذِي وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ (٤٢)
43. So *istamsek*[39] (*let-assiduously-hold-on* [*you*[s]]) by (*that*) which[x] (*had been*) revealed[40] to you[g]; verily you[g] (*are*) on *Sseratten* (*single and specific Path*) straight.	فَٱسْتَمْسِكْ بِٱلَّذِيٓ أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ (٤٣)
44. And verily it[x] (*is*) surely a *thekron*[x] (*repute/message/Qur'an*)[x] for you[g] and for your[n] people; and will (*be*) questioned you[z41].	وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْـَٔلُونَ (٤٤)
45. And let-ask [*you*[s]] whom[p] W sent [of] before you[g] of Our messengers; have We made of lesser than-/without *Ar-Rahma'ne aa'lehatan*[w] (*deities*)[w] (*to be*) worshipped they[z].	وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ (٤٥)
46. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te*[w] (*miracles/signs/proofs*) to Pharaoh and his chiefs; then said [*he*]: verily, I am the worlds-Lord's messenger.	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَقَالَ إِنِّي رَسُولُ رَبِّ ٱلْعَٰلَمِينَ (٤٦)
47. Then *lamma* (*when/whence*) [*he*] came (*to*) them by Our *Aya'te*[w] (*miracles/signs/proofs*), *edha* (*suddenly/-whereas*) they (*were*) of it[w] laughing[42] (*scornfully*).	فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم مِّنْهَا يَضْحَكُونَ (٤٧)
48. And not We show them of an *Aya'ten*[w] (*miracle/sign/proof*) except it[w] (*is*) bigger than its[w] sister; and We took them by the torment, *la'alla* (*craving currently unavailable deed that, perhaps*) they return they[z].	وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ (٤٨)
49. And they[z] said: O, [you[s]] the magician[43], let-invoke [*you*[s]] for us your[t] Lord by what [*He*] covenanted *enda*(*with/by*)you[g]; verily we surely (*are*) *muhtadoona*[44] (*wewho found and accepted the divine-guidance*).	وَقَالُوا۟ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ (٤٩)

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[37] The words "صمٌّ، عُميٌ" *all* are *plural nouns* while their *closest English corresponding equivalents* all *are adjectives* and so *no* plural for any *except to associate the respective word with a plural noun people*! So, the *transliteration*!

[38] That is We *take you away* from: (1) city of Mecca, or (2) this life of the world!

[39] The word "استمسك" has several meanings, among them: (1) sought and held some-thing; (2) utterly held to some-thing; (3) endeavored, tried, and succeeded in holding on to some-thing; (4) took refuge in and held fast to some-thing; (5) had a firm hold of and was sure in place; (6) *assisiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

[40] The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!

[41] That is about it and your stand regarding it!

[42] It must be noted here with respect to the word "ضحك" which bears *different* meaning depending on its use *with other prepositional particles*, *natural bodies*, or if it is *standing by itself*! Thus (1) standing by *itself* "ضحك" = " فتح فاه و أخرج صوتا مظهرا السرور," (2) whereas "ضحك منه" = "سخر منه," (3) "ضحك عليه" = "هزئ به," (4) " ضحك السحاب و الزهر و العشب و ضحكت الأرض" = "برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها!" In this great *Ayah*, "منها يضحكون" = "منها يسخرون," "*laughing*" *scornfully*!

[43] According to their understanding "*the magician*" is as good as "*scholar*" or "*scientist*," so it is a word of *honor and glory*, hence they were "*glorifying*" him by such a call to *help them*! See اللسان and القرطبي!

[44] See the *Lexicon* attached to this *Translation* regarding "*muhtadoon*"= مهتدون!

50. Then *lamma* (*when/whence*) We doffed *a'n*(*off*) them the torment, *edha*(*suddenly/whereas*) they (*were*) infracting.	فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ٥٠
51. And called Pharaoh in his people, said [*he*]: O, my people is not for me *Misra's* (*Egypt's*) proprietorship; and this-she[ym] the rivers[x] run[w] from under me; do then not discern/sight you[z].	وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن تَحْتِىٓ أَفَلَا تُبْصِرُونَ ٥١
52. Or am I *khayron* (*choicer/superior/worthier*) than this[x] who[x] he (*is*) *maheenon*[45] (*he who is feeble/miniscule/and despicable*) and almost not [*he*] manifests[46].	أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ٥٢
53. So *lawla* (*why have not been*) cast on him bracelets[w] of gold or came with him the angels *muqta'reneena* (*made associatively/chummily/mates*).	فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ٥٣
54. So *estakhaffaa*[47] ([*he*] *prompted bluffly to go along in astray*) his people; so they[z] obeyed him; verily they were people *fa'seqeena* (*rebels vis-à-vis Allah's command*).	فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ٥٤
55. So *lamma* (*when/whence*) they[z] ired[48] Us We revenged from them; so We drowned them wholes.	فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ٥٥
56. Then We made them antecedents and an example-/parable for the lasts.	فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ٥٦
57. And *lamma* (*when/whence*) (*had been*) struck *Mariama's* (*Mary's*) son a parable[x]/example[x] *edha* (*suddenly/-whereas*) your[t] people from him they[z] clamor.	۞ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ٥٧
58. And they[z] said: are our *aa'leha'to*[w] (*deities*)[w] *khayron* (*choicer/superior/worthier*) or he; not they[z] struck it[x] for you[g] except contentiously; rather they (*are*) people *kha'ssemona* (*iteratively disputers/litigators*).	وَقَالُوٓا۟ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا بَلْ هُمْ قَوْمٌ خَصِمُونَ ٥٨
59. *En* (*not*) he except an *abdon*[49] (*a slave*), *an'ama*[50] (*We had graced bounteously and ennoblingly the most desirable and delighting boons*) on him; and We made him a parable/example for Israel's sons.	إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ٥٩
60. And if[51] [*We*] will surely We made of you[b] angels in the Earth[w] succeeding.	وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ٦٠
61. And verily he/it[x52] (*is*) surely a knowledge for The Hour[w]; so let not [*you*[s]] assuredly dubitate by it[w]; and	وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ

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45 The word "*maheen*" is *singular, masculine, objective, noun* meaning: *he who is feeble, miniscule, and despicable*!

46 Perhaps this is in reference to the lisp in Moses' tongue!

47 The word "**اَستخفّ**" has *several* meanings, such as, applicable here, and Allah knows best, is " **حمله استغفالا بأتباع الغي**," i.e. prompted him bluffly to go along in astray! So "**اَستخفّ**" here means: "*he prompted bluffly to go along in astray*!" See **الهادي** and **اللسان**!

48 The word "**آسَفُونا**" = caused our *ire* or "ired Us!" See **كتاب العين لـ الفراهيدي** and **الدّرّ المصون، لـ احمد الحلبي**!

49 The word "*abdon*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

50 The word "**أنعمَ**" in "**أنعمنا**" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "**أنعمَ**!" So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*!

51 The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when!' See **مغني اللبيب، إبن هشام**!

52 Qur'an commentators *differ* as to the pronoun "**هـ**" in "**إنـهُ**!" Some say it refers to *Isa* (*Jesus*) and his *return* to Earth expressing definitive *knowledge* regarding the nigh of the Hour! And others say it refers to the *Qur'an* as

ettabe'aon'e(*let-you*[z] *closely-follow*[*me*][53]); this (*is*) a *Sseratton* (*road/way*) straight.	بِهَا وَٱتَّبِعُونِۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ٦١
62. And let not assuredly repel you[b] the Satan; verily he (*is*) for you[b] a foe[54] manifester.	وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ٦٢
63. And *lamma* (*when/whence*) came *Esa* (*Jesus*) by the evidences-she[y] [*he*] said: *qad* (*already and affirmatively*) I came (*to*) you[b] by the *hekma'tey*[w55] (*wisdom*)[w56] and to [*I*]manifest for you[b] some (*of*) which[x] you[z] differ in it[x]; so *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*][57].	وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ٦٣
64. Verily Allah, He (*is*) my Lord and your[n] Lord; so let-you[z] worship Him; this (*is*) *Sseratton* (*road/way*) straight.	إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ٦٤
65. So differed, the parties, of among them; so *waylon* (*lengthy*: *woe/bane/valley in Hell*) for whom[r] *dhalamo*[58] (*they*[z] *wronged*) of a painful torment day.	فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْۖ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟ مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ٦٥
66. Do they[z] wait except The Hour[w] that [*it*[w]] *ta'ateyahom*[w] (*approaches/comes-to them*)[w] suddenly[w] while they not perceive.	هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٦٦
67. The *akhella*[59] (*ultimate-faithful-friends*) then-day some (*of*) them for some (*are*) foe[60], except the *muttaqeena*[x] (*they who reverentially guard against Allah's displeasure*).	ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ٦٧
68. O, [*My*][61] *eba'de* (*worshippers/submitters/slaves*): neither fear (*is*) on you[b] today and nor you[f] sadden.	يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ٦٨
69. Who[r] believed they[z] by Our *Aya'te*[w] (*messages/signs/proofs*) and they[z] [were] Muslims.	ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ مُسْلِمِينَ ٦٩
70. Let enter you[z] the Paradise[w] you[f] and your[n] spouses (*wives*)[62] *tohbaroona*[63] (*you*[z] *are to be extended hospitality*	ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ

containing knowledge with respect to the Hour and the *end* of Time! In fact some read the word "لَعِلْم" as "لَعَلَم" meaning a "*sign*, or a *mark*" of the *nearness* of *The Hour of Resurrection*! See القرطبي!

[53] The letter "نِ" in "فاتّبعون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "فاتّبعون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[54] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!

[55] The English word "*wisdom*," *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*!" See footnote # 192 of earlier, or the *Lexicon* attached to this *Translation*, for an exposition of the word "*hekmah*!"

[56] Ibid!

[57] See footnote 53 above only here regarding اطيعون!

[58] The word "ظالم"="فاعل الظلم," and "ظلم"= "*wronged*!"

[59] The word "أخلاّء" is "*ultimate-faithful-friends*," i.e. friends without any "خلل"= *defect*! *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "خلّة!" They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*" or *friendship without defect*! Clearly *intimate*, although gives the sense of "*closeness and sincerity*" it also caries with it the *unacceptable* open expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "خلّة" as stated in The Qur'an. That is why I chose to express "خلّة" as "*ultimate-faithful-friendship*" and "*akhella*" as "ultimate faithful friends!"

[60] See footnote 5137 above regarding "عدو!"

[61] The speaker's pronoun "ي" in "عباد," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[62] The word "زَوج" in "أزواجكم" is the *singular* of "أزواج" = husband or wives! Hence, "زَوج" =*he* is "زَوج" = *husband*, and *she* is "زَوج" and "زَوجة" = *wife*! See اللسان! The *addressees* here are the *men*!

and delight/high honors/and the most pleasing sounds-all with apparent indications).	تُحْبَرُونَ ٧٠
71. (*To be*) circumambulated on them by platters of gold and goblets[x]; and in it[w] what wish it[x] the selves[w] and delectate[w] the eyes[w]; and you[f] (*are*) in it[w] immortals[x].	يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ وَأَنتُمْ فِيهَا خَٰلِدُونَ ٧١
72. And *telka*[w] (*she-that-afar-it*[w]/*it*[w]) (*is*) the Paradise[w] which[u64] you[z] (*had been*) bequeathed it[w] by what you[c] were working.	وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ٧٢
73. For you[b] in it[w] a multitudinous[w] fruit[w65] from it[w] you[z] eat.	لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ٧٣
74. Verily the criminals (*are*) in Hell's[w] torment immortals they[z].	إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ ٧٤
75. Not (*to be*) abated *a'n* (*off*) them and they (*are*) in it[x] *mublesoona*[x] (*ones that are nonplused*).	لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ٧٥
76. And not We wronged[66] them; [and,] but they were the *dha'lemeena*[67] (*injustice-doers*).	وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوا۟ هُمُ ٱلظَّٰلِمِينَ ٧٦
77. And they[z] called: O, *Maliko*[68] (*Custodian Angel of Hell*) let judge/finish[69] on/over us your[t] Lord; said [*he*]: verily you[b] (*are*) *ma'kethona* (*stayers/remainders*).	وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّٰكِثُونَ ٧٧
78. *Laqad* (*verily, already and affirmatively*) We came (*to*) you[b] by the right[x]; [and,] but most (*of*) you[b] for the right[x] (*are*) dislikers[x].	لَقَدْ جِئْنَٰكُم بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ ٧٨
79. Or they[z] determined/sanctioned a matter; so verily We (*are*) determiners/sanctioners.	أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ ٧٩
80. Or they[z] reckon/assume (*that*) surely We hear not their secret and their *najwa* (*private-counsel*)[w]; *bala*[70] (*certainly- not*); and Our messengers[x] *laday*[71] (*directly and possessively are by*) them they[z] write.	أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ٨٠
81. Let-say [*you*[s]]: *en*(*if*) [was] for *Ar-Rahma'ne* a son, then verily I am the worshippers' first.	قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ ٱلْعَٰبِدِينَ ٨١
82. *Subhana*[72](*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in*	سُبْحَٰنَ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

[63] The word "**تحبرون**" has *no* English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds! See **الجلال** and **تفسير الطبرى!**

[64] The word "*Paradise* [w]" is a *feminine gender* in Arabic, so its *reference pronoun must* be *feminized*, hence [w]!

[65] The word "**فاكهة**" = "*fruit*" in Arabic is *feminine-gender*! Hence it and *its qualifier adjective* are *feminized* by [w]!

[66] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronger*!"

[67] The "**ظالمين**" = "the injustice-doers," as "**الظلم**" = "injustice!" See the *Lexicon* attached to this *Translation*!

[68] The Custodian Angel of the Hellfire! See commentary of **القرطبى!**

[69] That is: let your Lord *deprive us of life*, better than the torment being inflicted upon them!

[70] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

[71] The word "**لدى**" in "**لديهم**" from "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer spatially and more specific*! So, "*directly and possessively are by*" (them) seems to *indicate such closeness*! See **اللسان!**

[72] The word "*subhana*"= "**سبحان**" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

awe and utmost consecration of) Lord (*of*) the Heavens[w] and the Earth[w]; the *Arshe's*[x73] (*Throne of Kingship*) Lord *a'n* (*off*) what describe they[z].	رَبِّ ٱلۡعَرۡشِ عَمَّا يَصِفُونَ ۝٨٢
83. So leave them wade and play, until *youlaqo* (*they[z] encounter/meet*) their day which[x] they[z] (*are*) (*being*) promised.	فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِى يُوعَدُونَ ۝٨٣
84. And He Who (*is*) in the Heaven[w] an *Elahon* (*a Deity*) and in the Earth[w] an *Elahon*; and He (*is*) The *Hakeemo*[74] (*infinite hekmah*[75] *Possessor*), The Omniscient.	وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ وَفِى ٱلۡأَرۡضِ إِلَٰهٌ ۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡعَلِيمُ ۝٨٤
85. *Tabaraka*[76] ([*He*] *firmly bestows as* [*He*] *accepts multitudinous goodness and worthiness*) Who for Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship and what (*is*) between them both; and *endaho* (*by His munificence/by His Rule*) The Hour's[w] knowledge[x]; and to Him (*are to be*) returned you[z].	وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَعِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَإِلَيۡهِ تُرۡجَعُونَ ۝٨٥
86. And not possess who[r] they[z] invoke of lesser than-/without Him the intercession[w] except whomever [*he*] witnessed by the right while they know.	وَلَا يَمۡلِكُ ٱلَّذِينَ يَدۡعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن شَهِدَ بِٱلۡحَقِّ وَهُمۡ يَعۡلَمُونَ ۝٨٦
87. And *la'en* (*indeed if*) you[h] asked them: Who[a] created them; surely assuredly[77] say they[z]: Allah; then wherefrom[78] *yo'afakoona*[79] (*they[z]: are off-right dissuaded/are dissuaded speciously*).	وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَهُمۡ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤۡفَكُونَ ۝٨٧
88. And his say[x80]: O, my Lord; verily those (*are*) people not believing.	وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوۡمٌ لَّا يُؤۡمِنُونَ ۝٨٨
89. So let-pardon [*you*[s]] *a'n* (*regarding*) them and let-say [*you*[s]]: peace; so will know they[z].	فَٱصۡفَحۡ عَنۡهُمۡ وَقُلۡ سَلَٰمٌ ۚ فَسَوۡفَ يَعۡلَمُونَ ۝٨٩

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73 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!
74 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"
75 See the *Lexicon* attached to this *Translation* for "*hekma*!"
76 See the *Lexicon* attached to this *Translation* for this important word "**تبارك**!" In summary: [*He*] firmly bestows as [*He*] accepts multitudinous goodness and worthiness!!
77 The "**ل**" in "**ليقولنّ**" is a *juratory* "**ل**" = "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, *expressed* here by "*assuredly*"!
78 The word "**أنّى**" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!
79 The word "**يؤفكون**" means they are *dissuaded to divert to an improper path away from the right*, *they get persuaded by specious concoction*!
80 The word "**قيله**" is made up of "**قيل**" and the pronoun "**هـ**" belongs to the Messenger!